

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, OCT. 15, 1908.

NEW SERIES VOL. X. NO. 42.

Baptist Customs Now and Fifty Years Ago.

By Elder Odd.

Fifty years ago the churches invited neighboring ministers to assist the pastor in protracted meetings. Sometimes two or three were invited and came. If only one came, he and the pastor were left to agree which should preach in the forenoon, and which in the afternoon, but both preached each day. If more than one came the male members of the church came together and decided, each morning, who should preach that day, and at what hour. Everything worked harmoniously, and brotherly love abounded. Now usually one man must do all the preaching, or in many cases, he will do none of it, and outsiders decide that he does not care if the sinners all go to hell and saints are all starved to death if he is not allowed to do all the preaching. That is a pretty rough way to state it, and I don't think it is true, but that is the impression made. Which is the better way? Judged by results, the present way is not better than the old. In proportion to the population of the country, then fully as many joined the churches as now. Judged by the stability of the converts, the old plan will compare favorably with the new. Judged by the known laws of the human mind the old plan seems best. God usually works on human minds in accordance with the laws which he gave them in creating them. It is a fact well known to all close observers of the working of the human mind that no one mind can win attention from all classes of minds. No difference how vigorous and acute a mind may be there will always be many classes which that mind cannot win, and some that it will repel, and drive away, while even a much weaker mind will easily win them and draw them to the very point from which the stranger would drive them. In the Lord's fishing the minnow hooks often catch as large fish as the shark hooks do. Judged by scriptural precedent the old custom has all the weight, and the new none. Our Savior sent his apostles two together and the seventy in the same way. When the church at Antioch, in obedience to a direct order of the Holy Spirit, sent out even as strong man as Paul, she sent Barnabas with him, and when Paul and Barnabas differed about Mark and went separately, they did not go alone, but Barnabas took Mark and Paul took Silas. Apparently they were satisfied that was God's plan. If it was God's plan, I am sure it was the best plan. Another old custom was that a minister visiting a church of which he was not the pastor, was gladly welcomed and urged to preach and if he did preach, church and pastor were very glad.

Now a visiting minister at most places, may be received as a church member, but as a minister, no, and never invited to preach, unless he is some prominent man, or has a caudal appendage to his name curled up like A. B., A. M., LL.D., or best of all, D.D., or has at least been to college a session or two. In these cases he is welcomed most effusively, and urged to preach, and appar-

ently almost worshipped. The world is looking and many a poor man has had his usefulness crippled, to say nothing of his feelings, by this glaring inconsistency. The world understands the pastor and church to say by action to one, "You are the great power of God," and to the other, "You are nobody" and that "nobody" is positively injured and wronged. Is such conduct in accordance with Matt. 23:7-11, and James 2:5, Rom. 12:10-16? Brethren, for Christ's sake, be consistent and don't throw stumbling blocks in the way of sinners, and hit your brethren with them.

The third pair of customs I shall compare is in regard to receiving members into the churches. The old custom was when candidates presented themselves they were requested to state to the church in their own way, what had been their experience. Then the pastor asked any questions, the answers to which he thought might help the church to judge correctly whether the candidate was a fit subject for church membership or not. Then any member of the church was invited to ask any question they thought might throw a fuller light on the case. All this was done openly in hearing of all the members.

Thus the church obtained the evidence direct, upon which they were called to act. Under the newer custom, the pastor asks a few questions, (and they are very few indeed, I know by the time used), while singing is carried on to drown both question and answer and then the pastor states in his own way, what he has learned about the cause, if he has learned anything, and it is necessarily very little. And the church must act on this evidence furnished by proxy and which would be rejected in a law court if direct evidence was at all obtainable.

Now, I don't at all question our pastors stating correctly what they learn, but suppose a wolf in sheep's clothing were to get into the pastorate as has happened often, and he wanted to get a big name, could you arrange things any more conveniently for him to succeed. We claim to require evidence of repentance and faith before church membership, but it seems to me that the later custom casts a dark shade over our claim. I fear we have opened the front door of our churches so wide that sheep, goats and all evil beasts can go freely in, and shut the back door so close that the goats and evil beasts could not get out if they wanted to.

There is a great, and I am a afraid a well-founded, complaint of unregenerate members in the churches. May not the newer custom account for some of it.

Customs always teach the principle on which they rest, whether we recognize the fact that they rest on those principles or not. If a custom teaches a bad principle that is sufficient proof that the custom is not a good one.

I have not written this article to accuse anybody of wrong-doing. My purpose is to induce the brethren to study these customs carefully, and bring to bear upon them all the light which can be gotten from reason, and especially from revelation. Pray over

this matter, brethren, and study it, and act as the Lord gives you light, regardless of what may be that old foggy Elder Odd's or any body else's opinion. You must answer for your acts. Not I.

B. Y. P. U. Literature.

In Columbia Street Church, (Hattiesburg) we have a splendid Young People's Union. Also a live Junior Union. Recently these unions have adopted the literature published by our Sunday School Board. The B. Y. P. U. Quarterly is the best thing I have seen for our unions. It has enough variety of topics to keep the work free from monotony, yet these topics are of the utmost importance to our people. A study of these lessons will certainly tone up our young people on the great doctrine of God's word, and keep them in intelligent touch with our denominational work.

The Hot Springs Convention did well to ask our Board to undertake this important work, and the Board has performed its work in the most admirable way by giving us this excellent quarterly.

I most heartily commend it to all our unions.

Fraternally,

J. N. McMillin.

Hattiesburg, Miss., Oct. 10, 1908.

Love Goes to Dallas.

Assistant Corresponding Secretary, Dr. J. F. Love has been transferred by the Home Mission Board to Dallas, Texas. The resolution of the Board making this change is as follows:

"Your committee, appointed to consider and report on the advisability of placing a representative in that part of our field west of the Mississippi river, beg leave to say that, in view of the growing importance of this vast territory, the necessity of stimulating interest in our work and to secure larger contributions for its support, by personal appeals before churches and general bodies, as well as by correspondence and otherwise, and for closer contact and supervision of our work, we deem this step wise and proper. Therefore be it resolved that we recommend that Assistant Secretary, Dr. Love, be transferred to that part of our field, and that he be located at Dallas, Texas."

It gives me pleasure to make this announcement to the Baptist brotherhood of the South, and to ask their continued prayers and sympathy and co-operation in the great work committed to their Board. More especially to the brethren west of the Mississippi, among whom he is to live and labor, I beg to commend Dr. Love who will be glad to serve them in every way possible towards carrying into effect the plans and purposes, as set forth in the above resolution of the Board.

Fraternally,

B. D. Gray,

Corresponding Secretary.

Atlanta, Ga., Oct. 9, 1908.

Important Questions of Accent.

If one has studied Greek to amount to much, he understands what an important part accent plays in it. Accent is a war of placing emphasis on this or that part of a production. It plays a large part in good reading. If we misplace the accent in our thinking (we miss the best there is for us. The accent should always be put over the main thing).

Sometime ago, I was asked by a respected brother of another denomination to explain the difference between the effectiveness of two religious bodies, holding the same fundamental doctrines. The answer was easy. Both alike told to the text: "Do all things decently and in order;" but one places the accent on "decently and in order;" the other places the accent on doing "all things," and looks after the "decently" and "in order" in the progress of doing the "all things."

Herein lies the difference between a living, moving, working organism and mere formalism. And herein lies the difference between success and failure. The shrouded dead are decent and in order. The living and acting may be far less formal, but equally decent and seemingly.

The placing of the accent is decisive of the life and progress of a church. If the first place is given to doing "all things," and the pastor leads out on a broad program of work, meeting obligations heroically, as they come, decency and order will be easily cared for. If, however, the main attention is given to mere method and form, the dry rot will strike through and deaden all the activities in the life of churches and denominations. It goes to the heart of ministerial success. The marrow of the matter is: Life and action are more than form. It is akin to the thing the scriptures strike at, when they speak of having the form of godliness, but denying the power thereof.

To put the main accent on the how, and not on the doing is to invert God's order in nature and in grace. It will not work. A running stream will cut a channel by the force of its own movement; but a channel will never make a running stream. Life will always and forms of expression; but forms of expressing religious life will never create eternal life. The soul, dead to sin, alive to God may rightly and really express itself in baptism wherein it is buried, being dead to sin, and rising from the watery grave, walks in newness of life. But to bury one in baptism, without the antecedent experiences, will not kill the soul to sin, nor resurrect it to a new life.

How a false placing of accent has brought failure to much preaching. The preacher is cultured. He has studied order in sermonizing and knows the rules. He must divide up his sermon, and present the matter after an approved order. He puts his mind on the order and does it tip-top; but nobody is moved. Nobody cares much about it one way or the other. He preached. That was all.

Here is another preacher, or the same one with another spirit. His mind is on doing the main thing. He must reach the people. There is fire in his bones. He had a text, but it got away from him, or rather he was caught up with a mighty compelling desire to reach the people. The spirit of the Lord is on him. He forgets all rules, and now goes, blood warm, for the hearts and consciences of the hearers. He puts the accent on doing it, and after it was all over, there was plenty of decency and order in it

to answer all good purposes. Who has not seen something like that? What preacher has not, in his triumphant hours, felt it?

My indictment of much of the preaching and the services of this age is that, largely, the accent is wrongly placed. Services are rigidly programed. If the Holy Spirit is desired, He must come in to an order. He will not do this. He will be sovereign in God's house, or else he will not be there. He may use servants, who lend themselves willing instruments of his sovereign power; but He will not be used by men to fill out programs in cold blood.

All human experience proves this. Ritualistic churches have never been known for their power. Methodism was a break-away movement from the trammels of rigid ritualism. It could not live by the rigid rules of a formal worship. Life was more than form. If it is life abundant, it will always be so. All the great flood tides of spiritual life have discarded set forms, and exulted in the freedom wherewith Christ makes us free. One cannot imagine a program for Pentecost. The Quakers were, no doubt, on an extreme, as to the movings of the spirit; but I feel deep in my soul, that they were immeasurably nearer the mark than any formal worship ever performed by man.

This point is vital! There never was a great revival that submitted itself to human rules. There never will be. How earnestly we need to lay this to heart, and how glad we all ought to be, for the spirit of light to lead us in our services and use us.

My general subject will bear further illustration and enforcement. We have had for years painful illustrations of how misplaced accent works in missions, or rather does not work. How much have we heard of the real, right methods of doing mission work. We have had those who have been the champions of a certain way, or rather an uncertain way. They have proceeded on the presumption against all the facts, that the Holy Spirit has bound Himself to one singular, iron-clad narrow way of reaching the lost through the saved, and with what results. It is not boasting, nor using severity to say, what all know, that these brethren, who have insisted so strenuously on putting the accent on the method more than the doing, have less and are really the poorest missionaries among us. They put the acute accent at the wrong place and largely failed.

I have known advocates of systematic benevolence to put the main accent on the system, and wind up with nine-tenths system, and a possible one-tenth benevolence.

Turning to the teachings of Jesus and His apostles, how charming the simplicity. What liberty! What a natural outflow of activity from hearts abounding in grace! No set ways of preaching. No enslaving formalities in public worship. No technique in soul winning. No burdensome rules; but life flowing or making methods to suit.

Because of a misplaced accent, many of our strongest churches are the weakest. They have a form of service to which they have bound themselves, and not a few of them weave an elegant robe around themselves, in which they lie down to peaceful slumbers, sometimes the slumbers of death.

A conquering spirit will never submit itself to a strait jacket. It is the growing tree that bursts the dry bark. It is the growing life that constantly claims more room, and dominates mere forms.

J. B. Gambrell.

"Too Many Organizations."

It may be dangerous for one to express himself on this question, but I believe it. There is danger ahead to the church if we do not raise a note of warning along the line suggested. The church is the greatest organization on the face of the earth. Jesus says: "And upon this rock will I build my church; and the gates of hell shall not prevail against it." Matt. 16:17. "My church" shall abide through all the ages. But it is the object of attack by a thousand foes. The enemies of the Lord Jesus are at work. They have ever been; but they are not successful. The church still stands and will overcome.

The devil has various modes of attack. He tried the direct mode. Infidelity was a failure, as far as prevailing was concerned. The devil has about abandoned that method. He then tried the plan of dividing Christendom. This was more successful. There is but one true church. There is no excuse for all this division. It has weakened the true church. It came about by the professed followers of Christ not being true to God's word. It will not do so say we can't see things alike. That is our fault. God has taught us one thing. He is not the author of confusion. The reason we don't see alike is because we do not look at it, or do not look straight at it. The reason a great many of us do not see it is because we are content with tradition, rather than truth. Pride enters into it also. We may be convinced of a given error, but we are not brave enough to abandon it. It will not do us any good to hold to tradition or to error. If there is a true church, let us find it, and join it, even if it leads us from our error. It will not do to say "but who is to be the judge?" Let the "word" settle it.

There are entirely too many different denominations. The outside world is confused by this condition of affairs. They say, why do good men differ? That is not still the question. What is the truth, and where am I to find it. God's word is the truth. Follow that not good men's opinions. Paul says if angel preach not gospel, let him be "accursed." It is not what a good man believes or says, but does God say.

A good man teaching error is worse than a bad man teaching error, or a bad man teaching truth, as for that. It is better still for the good man to teach the truth. His good life recommends his good teaching. So the devil has tried division. He has played havoc. He has weakened the forces of Christianity. He has probably delayed the second coming though he can't prevent it.

Another method of attack is to question the inspiration of the scriptures, not as an avowed enemy, but as a professed friend. Declaring that certain portions of the Old Testament are spurious and unworthy of our credence. Other portions however, command our respect. Hence we have a mutilated Bible. Men are to sit in judgment as to what is to be believed or rejected, and even these judges disagree among themselves. Hence this leads to confusion and doubt.

Still another method of attack on the church is to organize it to death. All of this is done in the name of Christianity, and usually with the best of motives; but with, frequently, fatal results. We are dissipating our forces too much. We should make more of our church and less of societies in the church. The church can accomplish better the things we would accomplish by too many societies and thus do the thing

in God's way. It is all right to "do the thing," but it is best to do it God's way. Any other way is wrong. We ought to look within God-appointed lines and boundaries. We have entirely too many "movements," it seems. We try one thing and that fails, and of our own option we try another, and of course that will fail also. Mark you, I am not opposing "movements" within scriptural bounds, but I am opposed to too many movements. Some of them are anti-scriptural; and too many, though there may be no positive scripture against them, are against the spirit of the truth, in that they detract from the church. It is largely a question of method. If we would put forth our best effort as a church, we could accomplish the same end easier and with less expense than by too many societies. My opinion is that the church at its best, aided by its auxiliaries, the prayer-meeting and Sunday School, can accomplish the world's evangelization better and quicker than it can by having too many subordinate "movements." Every society outside of the church or rather in addition to those mentioned above, I honestly believe weakens the real church and therefore hinders instead of helps. Let this be our slogan. Back to the church. "Movements" have almost swallowed it up. It is accomplishing what it is in spite of these "movements," rather than because of them.

Brethren, if this is a backward step, don't take it. If it is reasonable, consider it, and let us govern ourselves accordingly. Turn on the light.

Fraternally,
W. Alex. Jordan.

Yazoo City, Miss., Oct. 3, 1908.

A Commendation.

Brother Julius Caesar Naphye, a Palestinian Jew, lectured for us Sunday at 11 a. m. He is smart and highly entertaining. He made a fine impression on our church and city, and we want him back again some time. He is the most entertaining speaker I have heard in many days.

Sincerely,
W. Alex. Jordan.

Greenville's New Pastor.

This short letter will serve to introduce to the Baptist brotherhood of Mississippi, Rev. J. H. Coin, the new pastor at Greenville, Miss. Brother Coin is originally from Tennessee, formerly from Missouri, and immediately from Texas. He is not a native Mississippian, but he is of the Gold-Standard variety of "Coin" which passes as legal tender and on face-value in all the markets of the world. In name only is he a "Coin," in fact he is a jewel.

The Delta people like "Coin," and the Greenville Church proposed to accept no equivalent and decided to accept only the real thing. The Mississippi ministry is greatly enriched by the entrance of the Greenville Church into a foreign market and the importing of a pastor whose much-sought-after name does not even designate his real worth. There is one monumental proof that Brother Coin is incorruptable when it is known that he roomed with and slept in the same bed with this writer for a whole college life of four years and has survived to pursue a ministry of great power and usefulness. This fact will incidentally serve also to explain to many minds the measure of probable success of the writer.

I would not tell this on Brother Coin on his first entrance into Mississippi were it not to boastfully claim and gratefully acknowledge on my part a close personal intimacy with the man whom all my brethren will love and appreciate when they become acquainted with his work and appreciate his virtues.

I have a right to know whereof I speak when I commend him unreservedly to my brethren.

There is a great opportunity at Greenville. The work of Brother W. A. Borum there was far-reaching and monumental. Their splendid new church house is not surpassed in the State in beauty and equipment. The saloons of the city will soon all be banished and we can easily contemplate a rapid evolution of moral and spiritual forces. The coming of a strong, safe leader at this time means the swinging of the Greenville Baptist Church to the forefront in the upward march of our Mississippi Baptist forces.

This introduction would not be complete without sealing the hearty acceptance of our new brother in the hearts of all the brotherhood by saying that for three years now Brother Coin has lived in the companionship of one of Missouri's purest, best and most useful young Christian women.

Fraternally,
Selsus E. Tull.
Greenwood, Miss., Oct. 15th, 1908.

Another Field Secretary.

With October the 1st, Brother E. E. Lee of Dallas, Tex., became Field Secretary of the Sunday School Board. He will have headquarters at Dallas, and is designated especially to the B. Y. P. U. work west of the Mississippi River. Brother Lee has been serving the State Board of Texas for several years in this same line of work and has made the great empire State almost, if not altogether foremost in its work among Baptist young people. He has been one of the real forces in the great movements that have gone on, and the Board counts itself very fortunate that we can have his services in the wider sphere and that he may do in other states what he has done in Texas. He will not only work in these other States, but go into the territories looking westward to the Pacific Ocean.

In the election of Brother Lee and designating him specifically to this department the Sunday School Board is only working out the plan for enlargement of the B. Y. P. U. work. He will be a decided addition to our force. With him west of the Mississippi river and Brother L. P. Leavell on the eastern side and the other field men giving attention to the B. Y. P. U. work as they may have opportunity we may well expect a forward movement in this department.

Through men and literature the Board will press with vigor the B. Y. P. U. interest. We have greatly enlarged and otherwise improved our B. Y. P. U. Quarterly without advancing the price. The Junior B. Y. P. U. Quarterly now in its first issue with the lessons prepared by Brother W. B. McGarrity of Texas, is proving popular and effective. In addition the Board has issued its Training in Church Membership, by Dr. I. J. Van Ness, of 128 pages. It is bound in cloth (50 cents), and paper (30 cents), with special prices per dozen. It is an excellent text book for individual or class study, and comes at the very heart of what is needed in the Baptist training of Baptist young people.

The Sunday School Board has large purpose in undertaking this department of work. It is acting under the instructions of the Southern Baptist Convention and jointly with the B. P. U. of the South through its executive Committee at Louisville. The possibilities and opportunities are full of inspiration. Why should not the Baptist young people of the Southern Baptist Convention lead all others in growth and usefulness. This work is the Convention B. Y. P. U. work, and we shall spare no means to make it all it can be made and have it accomplish the full measure of its work. I earnestly crave the full sympathy and cooperation of all our people in this great undertaking. A strong and vigorous advancement made at this point will tell in the coming years throughout all of our denominational interests.

J. M. Frost.
Nashville, Tenn., Oct. 2, 1908.

Baptist Church Constituted at Daleville.

Dear Baptist Record:

Agreeable to previous appointment, the Baptist people of Daleville community met for the purpose of going into a church organization.

They had with them by invitation, Brethren V. B. Ruteliff of Hickory Grove Church, J. M. Swearingin and Rev. W. T. Carroll of Liberty, Rev. C. D. Jones, R. W. Mosley and Rev. J. L. Williams of Blackwater, and Dr. R. A. Venable of First Church, Meridian, as a council.

Dr. Carroll opened the council by prayer. The council organized by choosing Dr. Venable, Moderator, and J. L. Williams, Clerk.

An enrollment of the names of those present by letter or statement desiring to unite in the organization was then made. Twenty-six were enrolled.

Covenant, Confession of Faith, and Gospel Order were read and adopted by the prospective body.

The Moderator, after comment and prayer, put the question, and the council declared the body a regularly constituted Baptist Church.

Thus at 2 o'clock p. m., Sunday, September 27, 1908, the Baptist Church at Daleville, Miss., came into being.

Dr. Venable began preaching Saturday night before, and preached to the edification of all twice a day, till Thursday night following. Friday at 11:30 a. m., the writer baptized one young man and two young women for the church, thus running the membership of the new church up to 29.

Brethren, pray for us.
J. L. Williams.
Daleville, Miss., Oct. 5, 1908.

Meeting at Terry.

Dear Record:

Our meeting at Terry began on 3rd Sunday in September, and continued through 4th Sunday. Brother James B. Leavell did the preaching. I regard Brother Leavell as safe in doctrines and methods, and one of the best helps I have ever had in a meeting. Brother J. A. Wheeler of Clinton, did the singing to the delight of all.

Results: The whole church and town greatly revived and received 14 for baptism and 6 by letter, and I feel sure there will be others for baptism soon.

May the blessings of God rest on all His work everywhere.

J. A. Lee.

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Murders and Mobs.

It is an alarming fact that human life in our county is entirely too cheap. The conscience badly needs educating and quickening as to the sacredness of human life. The large and increasing number of homicides in our land furnishes occasion for enquiry as to their cause, or causes. We are quite sure that looseness and tardiness in the judiciary department of our government is responsible in no small measure for this state of things. Possibly the largest responsibility is to be found here.

But it is our purpose in this article to say some things about another cause in this connection. No observant person can travel largely in our State and escape the conviction that the too free use of the pardoning power is in a large measure responsible for the large number of homicides and other crimes. The tardiness and uncertainty of our courts in pronouncing adequate punishment upon the criminal, together with the prodigal exercise of the pardoning power are almost wholly responsible for mob violence. If our people could be assured that full and swift justice would be reached by the courts and that the fines would not be in whole or in part remitted by the governor, this assurance would go farther towards the suppression of lynching than all other things combined. The masses are rapidly losing respect for the dignity and justice of jurisprudence, and are ridiculing the courts as huge farces. They are loud in their protestations that either court houses are not temples of justice, or that the governor so over-rides and sets aside the verdicts of the courts as to

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Thursday, October 15, 1908.

make prosecutions of criminals largely a useless expense to the government. We would risk the judgment that very few persons who are condemned by the courts have put upon them a heavier punishment than their crimes deserve. And, if occasionally, one should have to suffer an unjust penalty, it would be better pro bono publico that he should do so than by the laxity of the executive department the dignity of the judicial department should be brought into contempt, as is rapidly being done.

The chances for a homicide to escape conviction, or at least have a part of the punishment remitted by the governor, are about nine to one. We have been studying this question for several years and feel that the above proportion is about correct. It has reached the pass that when one man slaughters another in cold blood, nobody feels assured that he will expiate his crime on the gallows, according to the law, or even receive a life sentence. If our courts and governors expect to suppress or even check mob outrages, they will be compelled to reverse their usual courses and run on an altogether different schedule.

Our people, courts and governors seem to have gone daft on sympathy. But when directed towards the murderer and his relatives and friends, while the murdered man and his relatives and friend are forgotten, we submit that this good quality is improperly exercised.

Our governors unquestionably need one of two things. They need more backbone, or they need to be deprived of the pardoning power and thus relieved of a responsibility to which they seem not to be equal.

Our judgment is that that lawyer who can evade or set aside most law is by common consent the best lawyer. This being true, if about one-half of the criminal lawyers of the country should themselves be consigned to the penitentiary for a brief time, the morals of the country might be improved.

We have of late been hewing closer to the line in several cases than is comfortable to some people. Any one who imagines for one moment that antagonism to anybody is pleasant to us goes very wide of the mark. But, brethren, if the Baptist Record does not hold out the danger signal along all moral lines what paper can Mississippi look to for such warnings? Of course, the cry is coming to us now and then, that the Record being a religious paper, should let politics alone. True, some of these questions to which we refer are political, but they are more. They are moral; and being moral, they affect religion; and thus it becomes not only our privilege, but our duty to speak out on them.

An effort at large improvements should be made along all the lines. The people need to get hold of right ideas and sentiments. This will greatly improve the judicial and executive departments. It is high time that justice should be allowed to take her place along by the side of mercy in all judicial and executive proceedings.

We hold that no governor has the time or opportunity for examining cases that the courts had, and that he should, therefore, not interfere with court sentences, except in very extreme and rare cases.

Mississippi College Opening.

On the morning of September 30th, for the 83rd time this old institution was opened to the reception of students, with an enrollment of about 300 matriculates. The exercises consisted of Scripture reading, song

and prayer. Dr. Yarborough of Jackson, led the exercises, in connection with which he made some very appropriate remarks on the general subject of "Testing or Trying."

After the opening exercises Dr. Lowrey, President of the College, made some brief remarks and then introduced several visiting friends, among whom, notably, was Captain Ratliff, President of the Board of Trustees. The Captain, in his usual easy style, made a most valuable speech, in which especially, he brought out the thought that public sentiment is changing, illustrating the same by reference to the fact that ten years ago it was thought to be something to be connected with such corporations as the Standard Oil, but now, when it is known that a man is or has been so connected, he is at once dropped from public trusts of any kind.

In 1850, when the Baptists took charge of the College, it opened in the late fall with one teacher, the President, and 14 students. Through various vicissitudes, the institution has passed, sometimes to human eyes destined to destruction, but it has pleased God to steer it through all these misfortunes, and give it deeper meaning and a stronger purpose as the years passed by, until now it stands abreast of the best in the land, registering last session, 460, and cherishing the high ideal of making men who know the full meaning of the term, "Civic Righteousness," and "Service in the Master's Kingdom."

The enrollment today is 331. While the attendance is not so large as it was last year the authorities feel that this is an extraordinary number, considering the financial stringency.

In these years of service the College was never so well manned as now. By this is meant that the faculty is not only made up of strong men and well-equipped men, but that there are more of them.

Taking it all in all, the brethren have every reason to feel encouraged.

The Pearl Leaf Association.

The recent session was held with the Bassfield Church, on October 7th and 8th. This is its 25th session. From 10 a. m., until 12 m., was given to the organization of the body. The old officers were re-elected. They were Rev. J. E. Davis, Moderator; G. H. Pond, Clerk, and Treasurer. Brother Davis had served in the capacity of moderator for twelve years, and had served so efficiently that the Association felt that it could not do so well as to ask him to serve another year.

On a petitionary letter, the new church at Runnelstown was received into the Pearl Leaf Association.

Dr. J. H. Eager, representing the Seminary, spoke in the interest of the endowment of the Seminary. The brethren over the State are responding generously to his appeals.

At 10:50 a. m., of the second day, by special order, the question of missions received strong emphasis. Some great speeches being made on the subject of missions. As this greatest of all questions was taken up, there was a most unfortunate coincidence. Just as the chairman arose to read the report, the ladies left to go into the ladies' meeting. Thus the Baptist women lost entirely the benefit of the discussions of missions. It is important that the ladies keep up their work, but they lose much by missing these discussions.

Thursday, October 15, 1908.

THE BAPTIST RECORD.

5

Rev. S. B. Culpepper, president of Clark Memorial College, Newton, Miss., was present in the interest of his college, and spoke on the question of education.

The Association is evidently going forward in several directions. There is a band of aggressive and efficient pastors. They are really leaders and true leaders will always attract a large following. The Association was well cared for, all claiming they had the best place.

Rev. J. T. Dale is the popular pastor of the church here. We were splendidly cared for in the home of Brother J. P. Deer and his good Methodist wife.

A collection for the Orphanage was taken, amounting to \$25.20.

A strong report was adopted on Buying and Drinking Liquor, which was backed up by several good speeches.

In a recent editorial on "Prohibition gaining," we urged all papers in Mississippi which are now running liquor advertisements in their columns to cease the business; and among the papers named which were guilty of abetting the liquor traffic, we cited Collier's Weekly. We are much pleased to state on the authority of a telegram sent out from Collier's office that this journal will not disgrace itself any longer by running advertisements of wines, beers or any forms of liquors, nor of cigarettes. The conversion of this great journal is full of satisfaction and encouragement to prohibition workers all over the land. The court of appeals in the State of Georgia has recently handed down the decision that liquor advertisements cannot be sent through the mails in that State, as by doing so people would be solicited to break the laws of the State. If this very sensible and logical ruling should be re-affirmed by Mississippi it would put the Daily News and Clarion-Ledger out of the disloyal and disreputable business of directing the youth of the land where and how to get liquors which have been outlawed by the State, and of soliciting people to violate the laws of the State. What is said of these two papers above applies equally to dozens of others in the State. We name those on the gospel principle of beginning at Jerusalem. A paper that will knowingly advertise a thing that will certainly and invariably injure the purchaser, just for the money that is in it, is an enemy to the home State and church, and is not worthy the patronage of Christian people.

Seminary Endowment.

At our Convention in Meridian, we unanimously agreed to try to raise \$40,000 for the enlargement of the endowment of the Seminary, this amount being what the Seminary considered an equitable proportion of the \$600,000 which the Southern States are undertaking to raise. In order to assist us in raising our proportion, the Seminary has put two strong men in our State. Rev. John H. Eager works the A. & V. Railroad and all the territory south of it, while Rev. W. Y. Quisenberry works that territory lying north of the A. & V. Railroad. They are doing well, having raised something like one-third of the amount.

It is very desirable to have the whole amount raised before January 1st, 1909. Inasmuch as there has never been a regular canvass in Mississippi for this purpose, we feel like a very hearty response should be given this call. The pastors can greatly aid these brethren by inviting them to their

churches and talking the matter up as thoroughly as may be consistent with their other many duties.

We can raise the amount requested without interfering with our regular work for missions and other objects. If the pastors will meet these brethren and help them plan and work the campaign in their churches, the work can soon be done.

In our issue of September 24th, in our condemnation of the debauch on the A. & V. train from the Collier celebration at Vicksburg, we incidentally made some characterizations of Vicksburg, which gave offense to some of the good people of the city. We are assured that all we stated in the article is true; but, as in our incidental characterizations of Vicksburg, we offended some good people, we beg their pardon and disclaim any intention of hurting the feelings of any good people, and affirm that our only aim was to condemn the bacchanalian and pugnacious debauch in connection with the celebration. One of Mr. Collier's friends disclaims for him any responsibility for any of the bad features in the celebration, or that followed it. This friend is a Vicksburger, and a reliable man.

We have just received a copy of The Puerto Rico Eagle, published at Ponce, Puerto Rico, and bearing date of Sept. 25, 1908. The paper is printed in Spanish. Prominent on the front page appears the following paragraph from a recent speech made by Hon. Regis H. Post, Governor of Puerto Rico. It is our candid opinion that high official in one of our colonial possessions who is capable of such utterances should be promptly withdrawn by our government:

"Christ might have come down to earth and given laws which would have redeemed the people: He might have come as a Caesar or a Herod but He did come as a fisherman's bastard son."

On last Saturday, Rev. J. P. Harrington and wife were called upon to give back to God one of their children. She was about six years old, and was a great joy to the home. We extend condolence to the heart-stricken parents. The little immortal can not return to them, but by God's grace they can go to her, to be with her forever. These great sorrows that come into our lives here doubtless will enrich them in the bright beyond. "No chastening seemeth joyous for the present, but afterward it yieldeth the peaceable fruits of righteousness."

The Mississippi Sunday School Herald is the title of a 16-page Sunday School periodical, published in Jackson, and edited by Rev. W. Fred Long, General Secretary of the International Sunday School Work in Mississippi. This publication is 25 cents per year and is published monthly. We commend this paper to all who wish to keep up with the general Sunday School work of the State.

Clark Memorial College has matriculated 69 students, of whom we learn 8 are ministerial students. The faculty comprises seven members. The college is controlled by a board of twelve trustees, all located within the territory of the General Association. It is probable, however, that the personnel of the board will be so changed as to embrace some brethren who are in the Convention territory.

In our last issue the article "Work for

gins," should have had B. F. Whitten signed to it, and should have been dated Oct. 3rd, Como, Miss.

The above paragraph appeared in our last issue. It is right except one word. Instead of Como, Coldwater should have appeared. We humbly beg Brother Whitten's pardon for these blunders.

Rev. G. W. Riley has just closed a meeting with the Grieth Memorial Church, in which Rev. J. P. Harrington was to do the preaching. He did do some of it, but owing to the illness of his little daughter, who died last Saturday, the meetings were greatly broken into. But there were several sessions, and we trust much good was done.

After a five-years' successful pastorate, Rev. H. W. Rockett will leave the pastorate of the Charleston Baptist Church. During his stay the church has grown from 25 members to 97. From the valley of discouragement, they have reached the heights of hopefulness. They now own a \$5,000 church building and a \$1,500 pastor's home. This is a good place for a strong man.

The Alaska-Yukon-Pacific Exposition, which will be held in the city of Seattle, Washington, next year, will cut out absolutely the sale of intoxicating liquors of all kinds on the ground, or near them. This will be an experiment for a great exposition which will be watched with much interest by both prohibitionists and whisky men.

Rev. J. T. Dale, who has been dividing his time among three churches, will give his entire time next year to Collins. One by one our churches are going to full time. This alone is increasing the demand for more ministers.

Brother Harvey Dana will be ordained to the gospel ministry at Antioch Church, Warren county, and either Dr. Lowrey or P. I. Lipsey will preach the ordination sermon.

On the 12th inst., Brother E. D. Solomon wired The Record from Clarksdale as follows: "Sid Williams is here. Had a fine day yesterday. Pray for us."

The church at Mendenhall has called Rev. J. P. Williams of Silver Creek, for one-half time, and he will enter upon the work on January 1st next, but will continue his residence at Silver Creek.

A telegram from Dr. J. H. Eager, dated at Lumberton, says: "In spite of panic I have already secured in ten days fifty-five hundred dollars for Seminary endowment."

The Southern Baptist Theological Seminary is the largest Protestant Theological Seminary in the World.

Meeting of Convention Board.

The annual meeting of Convention Board for laying out the work for the year 1909 and making appropriations will occur at Jackson in the rooms of the First Baptist Church Nov. 10, at 3 p. m.

All churches committees of associations and others who may have business with the Board will please write to the Corresponding Secretary, at Winona, Miss., making full statement of matters that they may have on file and not in proper shape to be presented at that time.

H. F. Snodgrass, President.

A. V. Rowe, Corresponding Secretary.

News in the Circle.

Martin Ball.

Dr. A. C. Cree has resigned the Edgefield Church, Nashville, Tenn., after a successful pastorate of three years. It is not stated where he will go.

The Tennessee Baptist Convention meets with the First Church Memphis, Oct. 16. A great meeting is anticipated.

Last Sunday Brother C. E. Spragin was ordained to the Gospel ministry by the Second Church, Chattanooga, Tenn. Pastor C. B. Waller preached the sermon.

A great meeting has just closed at Third Creek Church, Knoxville, Tenn. 63 additions. 47 by baptism.

Pastor L. E. Ewton resigned the Church at Carthage, Tenn., last Sunday to take effect the first Sunday in November. It is not stated where he will go.

Pastor J. A. McCord has resigned the church at Sallis, after two and a half years successful work as pastor. Many added to the membership, mission spirit increased and contributions enlarged. He accepts a call to Fairfield, Ill. Happy the church that gets his labor.

In the letter to the Association the Winona Church reports a gain of 91 in membership—considerable increase in mission contributions and a splendid spirit of unity existing. The contributions from the ladies this year amount to \$804.

Rev. C. E. Burdick leaves Sanders, Ky., to accept the call to the church at Westport, Ind. Some of our strong men are wandering too far north.

Rev. E. Z. Newsom has removed from Bolivar, Tenn., to Toone, same State, where he will be pastor and will place his children in school.

Rev. W. C. Seale recently assisted Pastor M. W. Boxom at Union Church, near Newport News, Va. 58 were received by baptism.

The Southern Theological Seminary at Waco, Texas, is making a strong effort to endow the Chair of Evangelism. A call was made for 600 men who would give \$1,000 each, and nine of them have been secured.

Rev. C. D. Owen, who has been connected with the Baptist Missionary Association, (Gospel Mission) of Texas, has resigned as Secretary, and will co-operate with the Texas Baptist Convention.

Pastor F. H. Funderburk has resigned the work at Dickson, Tenn. He has accomplished good work at Dickson. It is not stated however, where he will locate.

Evangelist W. D. Wakefield and H. M. Wharton have recently held a meeting at Greensboro, S. C., in which there were 160 received by baptism into the three churches of the city.

Pastor O. R. Mangum has resigned the church at Selma, N. C. It is not stated what his plans are.

Dr. B. R. Womack has given up the position of Dean of the Theological Department of Oklahoma Baptist College, and will locate in Russellville, Ark.

Rev. M. E. Ward recently held a meeting near Law, Tenn., under an oil mill shed. There were 50 professions. A church was organized with 40 members—36 were baptized. \$1,200 was raised to build a house.

Rev. O. H. L. Cunningham recently held a meeting at Elvins, Mo. 49 additions—43 by baptism.

The First Church at Baltimore Md., has called Rev. O. C. S. Wallace of Lowell, Mass. He accepts. We extend a warm welcome to this brother to our Southland.

The Central Church, Atlanta, Ga., has called Rev. B. P. Robertson of Lake City, Fla. He accepts and will soon be on the field.

Last Sunday night Rev. W. A. McComb closed his work at Alexandria, Louisiana, to take the position of Evangelist under the Home Board. His family will be located at Clinton, Miss.

During the pastorate of one year of Evangelist McComb at Alexandria, La., there were 135 accessions—70 by baptism. For missions the church paid \$3,000. For all other expenses, \$6,500.

In the city campaign at Birmingham, Ala., under the direction of the Home Board Evangelists, there have already been 100 accessions to the churches. At a street meeting where there was a large crowd, there were 12 men converted.

The First Church, Greenwood, S. C., has called Rev. W. C. Tyree of Raleigh, N. C. He is a splendid preacher and pastor. It is thought he will accept.

The First Church, Charleston, S. C., will celebrate the 225th anniversary October 11. May the aged sister live and continue to prosper till the Lord comes again.

Rev. A. E. Howard has resigned a group of churches near Greenville, S. C., and has entered the Seminary.

Rev. John Moneure has resigned at Bishopville, S. C., and will return to the Seminary. He will take a post-graduate course.

Rev. O. J. Frier has accepted the call from the Bamberg Church, S. C., and will leave Pinehurst, Ga.

Rev. J. S. Corpening has resigned at Dillon, S. C. His resignation will take effect at the close of the year. His plans for the future have not been revealed.

The Foreign Mission Board has recently appointed Mrs. J. M. Justice who will go with her husband, to Argentina, and Rev. James C. Quarles and wife to the same field. Miss Anna H. Thomas, of Arkansas, will go to Brazil.

Miss Lynah Davis, the daughter of Senator Jeff Davis of Arkansas, is now in the Baptist Mission Training School at Louisville Ky. She is preparing herself for work in the mission fields.

Pastor U. S. Thomas has resigned the church at Jonesboro, Ark. He goes to the Columbus Street Church, Waco, Texas. A splendid work has been accomplished at Jonesboro by this consecrated pastor.

Rev. W. L. A. Stranburg, once pastor in Mississippi, was recently indicted at the suggestion of the Ex-Mayor of Gentry, Ark., for libel and slander. Brother Stranburg had been firing some hot shot into blind tiger dens. He had become a terror to them. The jury was out two minutes and brought in a verdict of acquittal, this vindicating Stranburg. He is now considered a hero.

Missionary J. J. Taylor of Arkansas, who has been resting for some time will leave for Brazil to enter again the work so much loved by him, Oct. 12th.

A short while ago Rev. J. J. Cole came from the Wesleyan denomination and joined the Baptist Church at Lagos, Africa. He was ordained by the church at Lagos, and is now working as a missionary. His views concerning baptism brought him into the right fold. Let others follow his worthy example.

It was a source of much joy to all the messengers at the Yazoo Association to have Brother J. R. Carter and his excellent wife present. Brother Carter spoke of the splendid work being done at the Home and pleased every one. The Orphans' Home is our peculiar prize.

In a meeting held recently by Evangelist E. B. Gill, at Audubon, Ky. there were 140 professions, and most of them joined the Audubon Church. Whole families were converted and joined the church.

Pastor T. J. Porter, Roanoke, Ala., closed a meeting last week with 67 new members. He was aided by Evangelist Luther Little of the Home Board.

Dr. Carter Helm Jones Lynchburg, Va., has accepted the call to the White Temple Church, Oklahoma City. What will Lynchburg do now? Dr. Jones will try the realities of the unknown West.

Pastor J. W. Thompson has just closed a splendid meeting at Owenton Ky. 34 additions—26 by baptism. He was assisted by Evangelist J. P. Jenkins.

Evangelist Williams is this week at Holandale in a meeting. He has several engagements for the winter in Mississippi. His daughter, Miss Stone, is leading the music.

Rev. Fleetwood Ball has recently closed a gracious meeting at Parsons, Tenn. 33 additions to the church by baptism. Some of the best business men in town. The church membership was doubled. Rev. W. F. Boren, of Darden, Tenn., is the pastor.

Rev. T. F. Moore of Martin, Tenn., becomes office editor of the Baptist Flag. He will still live in Martin, Tenn.

This scribe has seen over 200 persons received for baptism into the churches where he held meeting during the summer.

Editor Norris of the Baptist Standard,

says: "We have the greatest average crop for ten years and most certainly we are in the midst of the greatest gathering of souls since the 3,000 were baptized on the day of Pentecost." Good for Texas.

Dr. J. F. Norris, editor of the Baptist Standard, says the revisers of the Authorized Bible "were not influenced in the least by the authorized version." Why did they not translate baptizo.

The First Baptist Church at Big Springs, Texas, was recently destroyed by fire. No one knows the cause of the fire. Very little insurance.

Evangelist Towers has recently closed a meeting at Fries, Va., in which there were 100 additions to the church—80 by baptism. Several gambling dens were broken up. A young Syrian was converted. He was born 20 miles from Jerusalem.

At Comanche Texas, Pastor O. L. Haley was aided in a meeting by Rev. F. M. McConnell of Longview, Texas. There were 40 additions—32 by baptism.

President E. Y. Mullins announces that the Seminary had the best opening for ten years. 187 enrolled the first day and by Friday following 210 had matriculated. Dr. C. S. Gardner delivered the opening address. His subject was "The Old Faith and the New Philosophy."

The Grove City Church, Knoxville, Tenn., set apart to the Gospel ministry, last Sunday Rev. J. F. Williams.

Brothers D. I. and Frank M. Purser, sons of the lamented D. I. Purser, who fell on duty at New Orleans, were recently ordained to the ministry by the Church at Tuscaloosa, Ala. Two brothers ordained at the same time.

Rev. T. C. Bagby has resigned at Rayville, La., and will enter the Seminary at Louisville.

It is stated that the First Church, Tampa, Fla., will invite the Southern Baptist Convention in Tampa in 1910. It would be an ideal place if an auditorium could be had and boarding places sufficient.

The church at Thayer, Mo., has called Rev. F. C. Netly of Eldorado Springs, Mo., and he accepts.

Rev. A. L. O'Bryan of the Immanuel Church, Hattiesburg, is aiding Pastor Shirlev in a meeting this week. Services are being held at night only.

Last Sunday was a great day with the Winona saints. 272 present in the Sunday School. Rev. J. C. Naythe a Hebrew-Greek, was with the church, and made two splendid talks. He is in the Seminary preparing himself as a missionary for Palestine.

Dr. J. Manly Breaker Corresponding Secretary of the Home and Foreign Mission Boards for Missouri, died October 1. We extend sympathy to the bereaved ones.

Evangelist J. H. Snow has succeeded in organizing a church on Haskell Avenue, Dallas, Texas, with 80 members. He was

aided by M. W. Vaughan, City Missionary. The church called Brother Snow to the pastorate.

Possibilities for Your B. Y. P. U.

Our Sunday School Board, Nashville, has compiled with the recommendation adopted by the last meeting of the Southern Baptist Convention—that it go forward in its B. Y. P. U. work.

The B. Y. P. U. Quarterly has been enlarged; the subjects have been given more extended treatment, and a number of pages of discussions of "methods" have been added.

A Junior Quarterly is now offered. It will follow the same general plan as the B. Y. P. U. Quarterly; that is one missionary lesson each month and programs for the meetings for the remaining weeks. The list of topics for these weekly meetings is very attractive—the general subject for the present quarter being "What Jesus taught."

"Training in Church Membership" is the title of the new book, just out to be used as a Study Course. It is prepared by Dr. I. J. Van Ness and contains thirteen chapters. It deals with church membership and what a young Christian can and ought to do as a church member. Could there be a more practical theme for a B. Y. P. U. study course?

The table of contents is as follows: Magnifying the Churches of Christ. The Church and Its Mission. The Bible, the Rule of Faith and Practice.

The Church and Its Members. Baptism, a Believer's Public Confession. The Lord's Supper, an Obedience and a Privilege for Church Members. The Church and Its Officers. Organizing the Church for Efficiency. The Church and the One Man. The Church in the Community. The Church and World-wide Missions. The Relation of the Church to Other Churches.

A Brief Catechism of Baptist Beliefs. Is your B. Y. P. U. taking this course, or planning to take it? The "Dozen weeks Course" is decidedly popular as interest can be sustained in a Union for a study of this length of time. Put it into your Union—whether you have ever had this kind of work or not.

Try this plan:

Give the opening 25 minutes of the meeting to the program in the B. Y. P. U. Quarterly; give the next 25 minutes to the lesson for the week in the Study Course, "Training in Church Membership;" give the remaining 10 minutes of the hour to hearing reports of Committees, etc., and the closing. This will give variety to the program and fill the time without any dragging.

If possible, secure one person to teach the entire Study Course; that is, to take charge of the 25 minutes allowed for the lesson in this Course, and lead the discussion, asking questions on it, developing the outline of it from the black board—any way, to make it interesting and effective. One person, having this part of the program in hand each meeting ought to plan so as to make it a delightful and blessingful course of study.

Do not the young people in your church need to know these things?

L. P. Leavell.

Cruelty to Wild Animals.

The time will come when the moral sentiment of the American people will stop the cruelties to wild animals in confinement. The training of lions, tigers, bears and other fierce creatures is accompanied by the cruel use of force. They are beaten, burned and compelled to go through exercises. It is painful for a person of Christian or humane feeling to witness an exhibition of wild animals and see how unwillingly the lordly lion performs his exercises. One cannot but pity the royal creature in his unnatural and humiliating postures. Sometimes when perched on their high stools the wild animals look down with wondering and almost mournful gaze upon those who compel and those who behold their curious antics. They seem to say, "why do you maltreat me so; what have I done to merit such abuse?" They are the sport of an American holiday. The same human passion for a spectacle that made the butchery of gladiators for a Roman holiday is greedy today for such spectacles. The day will come when the cages of lions and tigers and bears will be of ample proportions and of natural surroundings so that their lives will not be a dreary pace to and fro and a weary wistful gaze into space. If the Orient with its sense of sacredness of animal life can react on the western world with its fierce love of sport it will introduce an era of humane feeling. The Christian of today will do well to refuse to patronize animal shows which first break an animal's spirit and then make him a sullen slave.—Watchman.

Calhoun Association.

The Calhoun Association convened with Spring Creek Church September 23rd. The following named officers were re-elected: A. A. Bruner, Moderator; J. M. Blue, Clerk, and J. A. Killingsworth, Treasurer. The visiting brethren were W. J. Derrick and H. L. Johnson, from the Oxford Association; Rev. Buchanan from Timpah Association; Rev. Caffey and Jno. W. Powell from Chickasaw Association, and Brother Naron from the Zion Association.

The visiting brethren helped much in the meeting. The spirituality was up to the best. All the work fostered by the Convention was discussed with great satisfaction to the brotherhood.

The Baptist Record Home Field, Foreign Mission Journal and Orphanage Gem were kept before the public, and subscriptions taken by the agents.

Our Treasurer reported the largest amount collected for mission we ever had. Our pastors are doing the best work of their lives.

The Calhoun Association is coming to the front. The Lord be praised.

May the Lord bless you, Brother Bailey. A. A. Bruner.

Pittsboro, Miss.

Our Alabama Letter.

The biggest thing happening just now from the standpoint of Alabama Baptists is the simultaneous campaign in the Birmingham District. Greater Birmingham is really and truly cosmopolitan; and what happens in Birmingham affects, in a measure, the entire State. We are all wondering what will be the outcome of these meetings. Dr. C. A. Stewart is doing the

preaching at the First Church, Dr. W. W. Hamilton at South Side, Luther Little at West End, W. A. McComb at Calvary, Evangelist Motley at Twenty-Seventh Street, Dr. Traver at Pratt City, W. M. Anderson, Pastor at Dothan, Ala., at Enslay; P. M. Jones, Pastor at Thomasville, Ala., at East Birmingham; Rev. T. Porter, Pastor at Roanoke, Ala., and Rev. Bruce of Louisville, Ky., at the two North Birmingham Churches, Austin Crouch, Pastor at Woodlawn, Birmingham, at East Lake; W. P. Price, Pastor Second Church, Jackson, Miss., at Besmer; J. V. Dickinson, one of our own State Evangelists, at Sixty-Sixth Street.

A general meeting is held every morning at 11 o'clock at the First Church, and Dr. Hamilton is in charge. Another feature is the mass meetings at one of the largest theatres in the city Sunday afternoons, at 3 o'clock, as an advertisement for the meetings as well as a deserved compliment to the evangelists and other helpers.

Rev. A. D. Glass has resigned at Jonesboro, Birmingham District, and accepts the pastorate at Elyton, same section.

The entire state mourns the loss of our two splendid young workers, C. E. Crossland, our Sunday School field man, and Rev. T. O. Reese, a successful pastor-evangelist in the Southern part of the State. They both go to Nashville, the former as one of the field secretaries of our Sunday School Board, and the latter as City Evangelist for Nashville. Tennessee will never regret having captured these two young enthusiastic Baptists from her sister State.

A matter of more than passing interest was an ordination service at the First Church of Tuscaloosa, on the 20th of September. It was a double ordination. David Ingram Purser, Jr., and Frank Moody Purser, sons of the lamented D. I. Purser, who laid down his life in New Orleans a few years ago, were the young men set apart to the full work of the Gospel ministry. The charge to the church was delivered by Rev. Jno. A. Held, pastor at Natchez, Miss., where D. I. Purser has been for some time as assistant to the pastor; the charge to the candidates was delivered by our beloved B. D. Gray; the presentation of the Bible was by L. O. Dawson, pastor at Tuscaloosa; and the ordination prayer was led by President B. F. Giles of the Central Female College, Tuscaloosa. T. I. Jr. pronounced the Invocation, and F. M. the Benediction. May the spirit of the father fall abundantly upon his two worthy sons, is the prayer of nearly 200,000 Baptists in Alabama.

The first week in November there will be an adjourned session of the Baptist State Convention, held in Montgomery. It is proposed to make this one of the greatest Baptist gatherings ever witnessed in the State. We are all at work now trying to round out our \$100,000 this year—\$1,000 for every year of our history, as a denomination, in the State; and it looks very much like we are going to succeed.

All our schools have opened with the brightest prospects. Of course the panic has cut a figure, but our educational prospects were never brighter.

Huntsville, Ala., Oct. 9, 1908.

Note.

I see in your issue of Oct. 1st Brother C. F. Andrews criticizes my article on Predestination in a first-rate spirit. We are all good friends and I did not think he could

write in any other spirit. I am glad he wrote, because it indicates that my poor writing is accomplishing its purpose, exciting somebody to study. As I am not after controversy, I will not make a formal reply to his article. I see he is playing with that old chest-nut burr, Free Agency, whose thorns have pierced so many hands before he was born, and yet nobody has ever got a chest-nut out of it, because it was a failure. It made no nuts.

Let him answer this question: Can a dead man be a free agent? See Jno. 5:25; Jno. 5:44; Jno. 15:5; Eph. 2:1; 1 Cor. 2:14; Eph. 1:11; Phil. 2:13. E. O.

IN THE SOUTHWEST CORNER.

R. C. Wooster.

The pastor at Natchez stood on the bluff overlooking the Father at Waters.

The pastor and the writer had gone to this vantage point to enjoy the glorious sunset.

We talked of work in the vineyard of our Lord. His field is the headquarters of the Catholics of the State. Sin and whisky abound on both the Louisiana and Mississippi side of the great river.

I wish every one of the 130,000 white Baptists of Mississippi could have heard that man of God tell of his work just before decision was made as to the amount of their contribution to State Missions.

J. A. Held is the only Baptist preacher in Adams county. For twenty-five miles around he hears and answers the calls to bury the dead and unite the living and comfort those in distress. He is one pastor who really ought to have a good automobile in order that he might cover long distances every day. He is compelled to waste many valuable hours owing to poor conveyances.

Pastor Held is blessed with a fine wife, four lovely children and a fine home, for which his church this year paid \$2,000, on account of a \$4,500 purchase price.

May our God continue to bless his labors.

The eyes of all Christian workers are upon the experiment now being conducted by the Presbyterian Church in Natchez.

Dr. Chisholm, the pastor, has satisfied himself that to many the very thought of going to school is offensive. Adults like to feel that their school days are past. Children dislike the Sunday School idea that they get enough of it during the week. The majority of those who attend Sunday School do not attend preaching service and would have some plan by which both young and old could be present.

The experiment there as outlined by Dr. Chisholm at last preachers' conference is to do away entirely with the Sunday School as such.

Two Sunday services are planned. 11 o'clock preaching service as usual, and at 3:30 in the afternoon the church shall gather again for a teaching service. In each service it is the church either in preaching or a teaching service.

The Carey Association met last year with Hamburg Church, this year Hamburg Church sent neither preacher nor delegate to the Association. What can the matter be?

All pastors should peruse the minutes of the various Associations. Much surprising information is unfolded.

For example: one church having a membership of 263 last year gave nothing to the

Malaria.

The worst foe of the people living in all the Delta country is **Malaria**. We all imbibe it. We eat it, we drink it, we inhale it, when we breathe. It **Poisons the Blood, engorges the Liver, and Overtaxes the Kidneys** and charges the system with this deadly poison. We feel bad, have no appetite, can't sleep, are **constipated**. Dr. Reams has discovered a specific remedy that **Cures Malaria**, (we have thousands of testimonials to this fact). **Billiousness, Constipation, Sick-Headache** and all **Liver and Kidney** troubles. **10,000 Bottles of Reams' Liver and Kidney Pills** were sold in Jackson, Miss., the past year. Every bottle is **guaranteed** and **money refunded** if purchaser is not more than pleased and out of all sales made, of **thousands of bottles**, all over the South, there has not been one complaint. Two of Reams' **Liver and Kidney Pills** and 10 grains of **Quinine** will **cure a cold in one night**. Price 25c per bottle, or 5 bottles \$1 by mail.

For our reliability refer you to Gov. A. H. Longino, Dr. T. J. Bailey, R. O. Edwards, P. M., or any citizen of Jackson.

For sale at all druggists, or by mail from Reams Pharmacal Co., P. O. Box 22, Jackson, Miss.

Orphanage or Mississippi College. The same church gave nothing to State Missions. Not a cent to Home Missions and only \$11.50 to Foreign Missions. And yet the pastor of the church is rated as a strong man. What have these 263 Baptists been doing? Compare their dried-up condition with one other noble little flock of 13 members, which last year gave an average of \$42.10 per member.

Evangelist Ham who, under God, shook the wicked city of New Orleans last winter, is now preaching the word to saints and sinners about Gloster.

The meetings are held four times a day in a ten accommodating three thousand, and it is always crowded. For the 10 o'clock service in the morning all stores are closed. Many are confessing Christ.

Bless the Lord!

Theatrical managers in wicked Natchez have petitioned the mayor for permission to open their dens of iniquity on the Lord's day. The protestant pastors are making vigorous protests, of course.

Carey Association met recently with Wall Street Church, in Natchez. P. C. Thompson was re-elected Moderator. Ten churches reported 1,474 members.

Mississippi Association, which has just concluded its 1908 session, takes four days for its work, and there is plenty of time for everything to be done decently and in order. Everybody has an opportunity to talk.

The meeting was with Mount Pleasant Church, twelve miles out from Gloster.

The members take great pains in literary and oratorical matters. Moderator Kinabrew's address when he was re-elected was a masterpiece. Time is always taken for an address of welcome and response. A talented young man with a silver tongue and golden hair uttered ten minutes flow of eloquence which would look well in print.

Joseph Jacobs responded with his characteristic and inimitable wit. Everybody enjoyed it.

The gathering of delegates is really the event of the year, and smacks not of a perfunctory or mechanical duty for the Lord.

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and location. He was pleased, moreover, with "Foote's Shoe Store" and bought it, good will and all, at a bargain.

"Well," said the other Mr. Foote, "you won't have to change the sign."

"No," he answered slowly. "I'll just add a little to it."

The next day he added this, just below the sign: "This place has changed feet."

Barred the Phremonce on the Gentler Sex.

Little Francis, seven years old was being questioned, in the parlor, by his oldest sister's beau as to what constituted his studies at school. "Reading, writing, spelling and arithmetic," promptly replied the little fellow.

"Do you know anything about vulgar fractions," was asked.

"Yes," replied the indignant child; "I know they are something you oughtn't to be talking about before sister!"—The November Delineator.

Removing Temptation.

My neighbor's small son, not yet four years old, appeared at my door one morning and, after looking in a moment, announced: "Your screen's unlocked."

I was busy, so I said, "All right."

"Why don't you lock it?" he said.

"In a minute I will," I answered, and he was silent a little while. Then: "I wish you would do it now."

"But why, Lawrence?" I asked.

"Well," he sighed, "I might tum in and my mamma said not to."

—The November Delineator.

It is probable that to many readers of the Youth's Companion,

as to its editors, what has seemed most striking about the staff contributions published in the current year has been their variety. Perhaps not even their high intrinsic value has been so remarkable as their wide range. Why should The Youth's Companion require the services, not only of so many, but of such variously-minded assistants—sportsmen, novelists, economists, travelers, scientists, physicians and ministers?

In the answer to this question lies perhaps the chief secret of The Companion's persistent popularity. The paper needs so many staff-writers because it has never attempted to specialize. It is, as it has always been a paper for the family and the home. Through the wide inclusiveness of its staff-membership it is able to speak effectively to the greatest variety of temperaments and tastes. It appeals to the boys who love exciting adventure and a vigorous life; to girls whose tastes are usually more quiet and always more domestic; to fathers who want to be entertained in the evenings, and who welcome, besides, specific information on current events—the residuum after the enumeration and gossip of the daily papers have been carefully drained away; and to mothers who, in the intervals of never-ended work and supervision, like to pick up The Companion in order to read an anecdote, a poem, a story straight from life, or perhaps the very bit of medical advice which providentially answers the question they have been puzzling over.

But each contribution although perhaps intended especially for one member of the family, must be able to wake the sympathy of all: it must have the quality of general interest. It must have

also the quality of helpfulness.

A word often used in the office of the paper is "Companionable." It expresses, briefly, just this quality of general helpfulness and interest. A tale of wild adventure which might possibly please a boy, but which his father would call citing is not Companionable. A girl's story which her brother would think dull or her mother judicious is not Companionable. An editorial so phrased that only the experienced reader could understand it is not Companionable. To be Companionable is to be clear and clean and vital. To be Companionable has been the aim of The Youth's Companion for more than eighty years, and is its aim still. Its millions of readers, past and present, are the best proof of the success of its endeavors.

Many world-famous poems, some bright and witty, such as W. S. Gilbert's "Bab Ballads," others serious dignified and sad, such as Tom Taylor's magnificent tribute to the memory of Abraham Lincoln, and Hood's "Song of the Shirt" first saw the light in "Punch or The London Charivari." A collection of "Poems from Punch," selected by the Rev. Albert E. Sims, forms a fitting addition this year to the Remarque Series of Literary Masterpieces, to be published by H. M. and Boston. It will be a revelation to many to find how many poems that have lived have figured in its pages from 1841 until today. Its satirical, humorous and serious comment on current events have formed a microcosm of the world's history, and this volume will be welcomed by all lovers of good literature. The type, fine paper and artistic bindings has already made the Remarque Series a favorite with book lovers the world over.

Slaught gal Erin go bragh! is a toast dear to all Irishmen. This and hundreds more will be found in "Irish Toasts, Sentiments and Convivialities," in prose and verse compiled by Shane Na Gael, about to be issued by H. M. Caldwell Company, New York, and Boston. Prefaced by a toast from Ireland to Irishmen in America, by John P. Redmond, M. P., in Gaelic and English, it contains some of the cream of Irish Wit, eloquence patriotism, hospitality, and it is full of the Irishman's high admiration and respect for women. The toasts are classified: first come Patriotic Toasts, then Toasts and Sentiments to Women, Love and Friendship, Convivial and humorous toasts follow, and a miscellaneous selection concludes the book.

Fortune gives too much to many, but to none enough.—Martial.

Deaths.

Gaston.

Mrs. M. G. Gaston was born Aug. 4, 1854, near Pulaski, Miss. She became a Christian at 20 years of age and was a Methodist till August, 1875, when she was baptized by Rev. T. J. Miley.

Sister Gaston was married to Mr. W. T. Gaston April 29, 1877. She was mother of three sons and two daughters. She died at her home in Morton, Miss., Sept. 13, 1908.

As a Christian, wife, mother and neighbor those who knew her best say that she was equal to the best in all these relations.

Her family, church and neighborhood mourn her death.

Thas. L. Lewis.

Clinton Miss.

Sandifer.

Brother H. D. Sandifer departed from this world of sin and suffering Sept. 29th, 1908, to go to that better country where "Nothing that defileth shall enter in," and "God shall wipe away all tears." He declared he knew not how he could endure his afflictions if it were not for implicit trust in God.

He was in his 68th year, 42 years a faithful servant of God, the last 18 years a member of Eastfork Baptist Church, frequently a messenger to the Association, but now a messenger from earth to heaven to join the church triumphant.

His pastor,
Joseph Jacob.

The Hood Line.

A drop of the blood of a walrus shows no relation with a drop of whale's blood or of the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea, says Dr. William Hanna Thompson in "Everybody's." Instead of that the blood of the walrus immediately reacts with the blood of horses, asses and zebras, thus proving that he is an equine that no longer crops grass, but goes where he can live on an exclusively fish diet. Likewise the hippopotamus is shown to be a modified fish.

Where the blood relationship exists, but is distant, these reactions are proportionately faint but where no relationship occurs there is no relationship at all. Thus geology indicates that birds are descended from reptiles, and, oddly enough, the blood of a bird shows a distinct though very faint reaction with the blood of a snake, but none whatever with that of the winged bat or the flying squirrel, for these are mammals.

On the other hand, the marsupials once such a great family,

but now reduced to the kangaroo, the opossum and a small creature in South America, have not a single blood relation left. As to man, he has no relationship to monkeys, but the blood of anthropoid apes shows a very faint reaction with his. Meantime all the races of man are unmistakably of one blood, whatever their color or abode.

Hence the blood is by far the most hereditary thing about us. Neither the shape of the skeleton nor the contour of the body nor brain, heart lungs, stomach, intestines liver or skin nor even ancestral habits about the great food question—how to eat or keep from being eaten—are comparable to a single drop of blood for telling the correct story of decent. All this gives a new meaning to the words, "For the blood thereof is the life thereof." Likewise the old saying that insanity runs in the blood now wears a scientific look since blood and family are so inseparably associated.

A Waiter's Dilemma.

It was in one of the large downtown restaurants that the short little woman and her tall husband went for dinner one night.

"Will you have oysters?" asked the man, glancing over the bill of fare.

"Yes," said the short little woman as she tried to touch her toes to the floor. "And John, I want a hassock."

John nodded, and as he handed his order to the waiter he said "Yes, and bring a hassock for the lady."

"One hassock?" asked the waiter, with what John thought more than ordinary interest, as he nodded in the affirmative. Still the waiter did not go, but brushed the tablecloth with a towel and rearranged the articles on it several times while his face got very red.

Then he came around to John's side and, speaking sotto voce said "Say, mister, I haven't been here long, and I'm not on to all these things. Will the lady have the hassock broiled or fried?"—Chicago Chronicle.

When Children Were Made to Smoke.

It may seem strange that there was a period in English history when juvenile smoking was enforced officially, but it is nevertheless true. The diarist Hearne in writing of the plague of London says: "Even children were obliged to smoke. And I remember that I heard formerly Tom Rogers, who was yeoman beadle, say that when he was a schoolboy at Eton that year when the plague raged all the boys of that school were obliged to smoke in the school every morning and that he

was never whipped so much in his life as he was one morning for not smoking."—London Chronicle.

Talkative.

"That woman who lives next door, James," said Eliza, the young married woman, to her husband "is the laziest, dreadfulest most gossiping person I have met during my whole life! She does nothing but talk, talk, talk, morning, noon and night! I am perfectly certain that she can never get any work done!"

"Ah," replied her husband "I thought she was a chatterbox! And to whom does she talk all day long?"

"Why, my dear to me of course," was the reply. "She talks to me over the garden wall." London Scraps.

Not a Fit.

Nell—Maude has a new dress-maker. What do you think of the fit of her new gown?

Belle—I shouldn't call it a fit. I should call it a convulsion.—Philadelphia Record.

An Acrobat's Dilemma.

The acrobats of the music halls have no end in view except to cause amusement. But suppose one should meet them in ordinary life? Mr. Berkley, the proprietor of a London hotel, was in his office about 6 o'clock one evening when he heard a knock at the door, while a voice, which seemed to express pain, cried "Open!" Mr. Berkley obeyed, but a cry of horror escaped him, and he almost fell backward. He saw before him, rolling on the ground topsy turvy, a kind of human ball which was walking upon its hands, with the head twisted round, eyes protruding and neck contorted.

"I did not wish to alarm my neighbors," gasped the extraordinary being—it was a contortionist from a circus who had been practicing in his room—"but I could not unhook my leg from behind my neck and unless you can help me, I'm afraid it is all up with me."

Mr. Berkley disentangled the acrobat, who fell exhausted on a chair. He had descended twenty stairs upon his hands in this position.

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Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering."

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

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A Bedouin's Idea of a Locomotive.

It is interesting to know that the railroad between Jaffa and Jerusalem was made possible by locomotives from Philadelphia. They were originally made, writes Prof. H. W. Dunning, in "Today in Palestine," for a road in Central America, which unfortunately could not pay for them when they were ready for delivery. They happened to be just right for the Jaffa-Jerusalem line and were at once purchased and shipped.

I happened to be in Jerusalem, he writes, the day the first locomotive arrived there, Aug. 20, 1892. Not only the people from the city, but many from the villages came, to see the new wonder. Among them was a Bedouin from beyond Jordan. He carried back he report to the tribe.

"It is like a big iron woman. It gives one screech and then runs away."

This ingenious description spread rapidly through the land of Moab.

The Lion and a Child.

The strange spectacle of a lion playing with a child is reported to have been witnessed at Vryheid. A Dutch farmer, accompanied by his wife and little boy, was out shooting game. Suddenly the attention of the parents was drawn to the child, who had toddled a short distance away to gather wild flowers. Crowding with delight, the little fellow was pulling the hair of a full grown lion, and the animal appeared to be enjoying the operation. Spell-bound, the farmer and his wife stood gazing at the scene. The farmer, even if his gun had contained a shot, could not have fired because of the child. The lion skipped sportively round the boy until, startled by loud shouts from the parents, it walked quietly away, followed by a lioness, which up to then had lain concealed in the long grass. A hunt was afterward organized, but the lions had disappeared into the thick bush.—East Rand Express.

She Hated Garrick.

Mrs. Clive was eminent as an actress on the London stage before Garrick appeared, and as his blaze of excellence threw all others into comparative insignificance she never forgave him and took every opportunity of venting her spleen. She was coarse and violent in her temper and spared nobody.

One night as Garrick was performing "King Lear" she stood behind the scenes to observe him and in spite of the roughness of her nature, was so deeply affected that she sobbed one minute and abused him the next, and at length, overcome by his pathetic touches, she hurried from the

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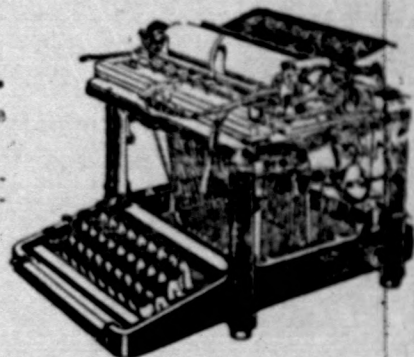
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place with the following extraordinary tribute to the universality of his powers: "Hang him! I believe he could act a gridiron."—T. P.'s Weekly.

What Is Education?

Herbert Spencer tells us in one short, pregnant sentence that the function of education is to prepare us for complete living.

A true chord is touched by Sydney Smith when he urges the importance of happiness as an aid to education. He says, "if you make children happy now, you make them happy twenty years hence by the memory of it."

Equally wise are the words of Sir John Lubbock: "Knowledge is a pleasure as well as a power. It should lead us all to try with Milton to behold the bright countenance of truth in the still air of study."

A Cruel Insinuation.

Stern Old Lady—They tell me, madam, your husband is continually smoking dreadfully—

Young Woman (bursting into tears)—I don't believe it, you horrid old thing!

Old Lady (astounded)—What's the matter with the woman?

Officious Bystander—Her husband's dead.—Baltimore American.

Hard to Decide.

Smithers—I am going to have my picture taken. A good deal depends upon the pose, you know. Now, what kind of a position do you think would be best for me?

Browning—Well, I don't know. I was going to say with your back to the camera, but then, your hair is rather thin behind.—Boston Transcript.

Needed.

Edward prayed one night: "Dear God, take care of my mamma way off in Europe and do not let her be in a smash-up. Send your angels to take care of her and send Jesus to take care of papa in Cleveland, but you stay here with me!"—The November Delineator.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

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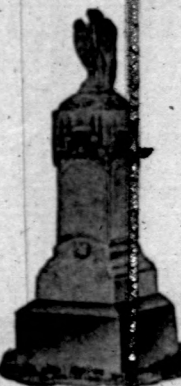
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Time and Place of Meetings of Associations.

Lincoln County—Topisaw, Friday, October 16.

Kosciusko—McCool, Aberdeen branch, I. C. Railroad, Friday, October 16.

Leaf River—Pleasant Hill, Green county, nine miles north-east of McLain, October 17.

Choctaw—Center Ridge Church, Kemper county, Saturday, October 17.

Timbigger—Shiloh, Poplar Springs, Itawamba, Saturday, October 17.

Trinity—Mantee, M. J. & K. C. Railroad, Wednesday, October 21.

Bogue Chitto—South McComb Church, McComb, October 22.

Monroe County—New Prospect Church, Monroe County, Friday, Oct. 23.

Harmony—Walnut Grove, 20 miles north of Forest, A. & V. Railroad, Friday, October 23.

Red Creek—Hickory Springs Church, 9 miles east of Poplarville, Saturday, September 26.

Lebanon—Emmanuel Church, Hattiesburg, Wednesday, October 28.

Gulf Coast—Gulfport, Wednesday before Second Sunday in November.

Ebenezer—

We beg that every brother interested will carefully look over the above list, and if you know (do not guess), of any necessary corrections, write the Record at once, so that everything may be right.

Shipwrecks and Courts Martial.

The custom of holding courts martial in the British navy after every case of shipwreck has a curious origin. In 1741 the Wager, one of Commodore Anson's vessels, was wrecked off the coast of Chili, most of the crew being saved. The men and some of the junior officers held that they were no longer amenable to discipline because their pay ceased with the wreck, but the captain, whose name was Davy Cheap, differed, treated them as mutineers and shot one of his midshipmen. He was then deposed, and most of the crew made off in three of the boats. Later when it was proposed to proceed against the so-called mutineers the law officers of the crown decided that the men had been correct in their view. This discovery led to the framing of section 91 of the articles of war, which provides that in the case of shipwreck, destruction or capture by the enemy a ship is held to remain in commission pending inquiry by a court martial.

The Pigs of Brittany.

"Britanny is all right," the traveled man said cautiously,

"but beware of the pigs there. The Breton pig is not fat and indolent like ours. He is as lean and fiery as a wolf and twice a wolf's size. All over Brittany you see him, swaggering up and down the white roads in search of roots, berries, frogs, anything—for he must forage for himself—his master never feeds him. Step out of his way, or he will snarl and leap at you."

"The Bretons are great drunkards. Sometimes they fall asleep beside the road. They awake with a sharp pain in the arm or leg, the pain of a hungry hog's teeth."—New Orleans Times-Democrat.

A Picture Story.

Two hunters are seen walking all over the moving picture. They think they are following bear tracks.

Suddenly the foremost hunter stops with a start.

"By gum," he snouts, "them ain't b'ar's tracks at all; them's the slide man's dirty thumb marks."—Bohemian Magazine.

The \$1,500 Kind.

"Ah, that's pretty!" said Mr. Snooks, looking over a number of architectural designs. "What's that?"

"That," said the architect, "is a \$1,500 bungalow."

"What will it cost to build it?" asked Mr. Snooks.

"About \$8,000," said the architect.—Judge's Library.

More Than Truth.

Louise after being scolded could never be reconciled till mother had assured her that she loved her, which resulted on one occasion in the following dialogue:

"You don't love me."

"Yes, I do love you."

"Well, you don't talk like it."

"Well, how do you want me to talk?"

"I want you to talk to me like you do when you have company."—Delineator.

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The cost of the Panama Canal to July 1, from the time we took it over from the French has been itemized as follows: The "plant," including buildings and machinery, \$32,000,000; construction and engineering, actual cost of actual work performed with machinery, \$30,000,000. The cost of sanitation and improvements has been \$6,000,000, and of municipal improvements \$5,000,000, while the cost of civil administration has been \$2,000,000—a total of over \$75,000,000.

Of this sum it will be seen that half is the cost of the plant, of buildings and improvements, and making the isthmus a fit place for workmen. It will not be incurred again but machinery must be replaced as worn, and there will be a very considerable expense for improvements. The actual cost of excavation per cubic yard is now about fifty-seven cents, a little more than half of what it was at the beginning. The cost of work is far higher than elsewhere on account of the long rainy season and the continued heat of the torrid zone. The work has proceeded far enough to show that it can be completed within reasonable figures. It will be by far the greatest piece of engineering the world has ever known.

Smiling.

When the weather suits you not, Try smiling.
When your coffee isn't hot, Try smiling.
When your neighbors don't do right, Try smiling.
Or your relatives all fight, Try smiling.
Sure it's hard, but then you might Try smiling.
Doesn't change the things, of course, Just smiling.
But it cannot make them worse— Just smiling.
And it seems to help your ease, Brightens up a gloomy place; Then it sort o' rests your face— Just smiling.

—Sunshine Bulletin.

Carelessness.

Into the harbor the good ship steamed, Serene against the wind and tide, "They've dropped their anchor," the young man said To his fair and lovely bride. And the wife so sweet with golden hair, In tones of reproach, replied: "It serves them right for their carelessness In hanging it over the side."

—Brooklyn Life.

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WHAT'S WHAT! WHO'S WHO!!

Draughon's Business College Company

is running, in the city papers, the following advertisement: "JOHN F. DRAUGHON'S competitors, by not accepting his proposition to have his THREE-months' Bookkeeping students contest with the SIX-months' Bookkeeping students of any other Business College, concede that JNO. F. DRAUGHON'S Colleges teach more Bookkeeping in THREE-months' time than the others in SIX.

Harris Business University PROPOSITIONS.

About seven (7) months since we submitted to Jno. F. Draughon's Business College Co., ten (10) propositions, IN THE FORM OF A CONTRACT AND SIGNED BY OUR UNIVERSITY, with a request that they sign the contracts and enter into a contest and ascertain which institution, DRAUGHON'S BUSINESS COLLEGE OR OUR UNIVERSITY, has the better courses, gives better instructions, and from which students derive more benefit, but they positively refused to enter into the contest. The propositions were based on Jno. F. Draughon's EXTREMELY EXTRAVAGANT assertions made in his catalog. One of the propositions was, IN SUBSTANCE, as follows: If Jno. F. Draughon's graduates from the bookkeeping department of his Jackson school, were to come to our UNIVERSITY and take the examination that our students pass before they work up their first set of books, and if one-fourth (1-4), JUST ONE-FOURTH (1-4), of Jno. F. Draughon's graduates passed the examination we were to pay the entire expense of all his graduates from the bookkeeping department of his Jackson school, including BOARD, TUITION AND BOOKS; but he absolutely refused to enter into the contract.

Harris Business University

now submits another proposition which will prove the TRUTHFULNESS or FALSITY of Jno. F. Draughon's proposition QUICKER and EASIER than to have students spend from three to six months in college, AS HIS PROPOSITION REQUIRES, to get the true facts. We will pay each one of Jno. F. Draughon's graduates from the Bookkeeping department of his Jackson School \$50.00, if they will come to our UNIVERSITY and take the examination that our Bookkeeping students pass before they, our students, work up their first set of books, (it would not require more than 45 minutes for the examination, and \$50.00 for 45 minutes' work is splendid pay), provided Jno. F. Draughon's graduates pass the examination; and, provided further, that their graduates have not studied any but Jno. F. Draughon's Bookkeeping, and have never kept books. Each graduate to be given the examination singly.

We have made a number of Jno. F. Draughon's graduates the above proposition, but have never succeeded in getting any of them to enter into the contest.

Trot Your Graduates Down The Pike, Johnny, and Let's Prove who Teaches Bookkeeping as it Should be Taught.

Note.—We have refrained from rushing into print in this connection, and only do so now in self-defense. We do not make this proposition to disparage any of Draughon's students, but to bring out the REAL FACTS.

HARRIS BUSINESS UNIVERSITY,
Jackson, Mississippi.